



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ASPECTS OF THE OLD TESTAMENT, considered in Eight Lectures, delivered before the University of Oxford, by ROBERT LAWRENCE OTTLEY, M.A., successively Student of Christ Church and Fellow of Magdalen College, sometime Principal of the Pusey House. *The Bampton Lectures for 1897*. London, New York, and Bombay: Longmans, Green & Co., 1897. Pp. xix+448, 8vo. \$4.

AFTER the higher criticism has done its work upon the Old Testament, what is the religious value of those Scriptures? This inquiry is on the minds of many, occasioning often unrest and doubt. To confirm, under these circumstances, Christian faith is the purpose of these lectures. They seek to give the religious value of the Old Testament after its reconstruction by modern criticism. Their author is favorably known from a historical work upon the incarnation. His special field of study has been the New Testament, historical theology, and the literature of the church fathers, and hence he writes upon the Old Testament as a layman, and this renders his apologetic work the more valuable. He looks at the results of biblical criticism from the angle of Christian experience enlightened and enriched by special studies in the doctrine of the person of Christ and the history of Christian belief.

Lecture I presents the author's fundamental premises: (1) A belief in the incarnation which suggests the method of activity to be expected elsewhere in divine revelation, a method with no limit of condescension except that imposed by the law of perfect holiness. (2) A belief in inspiration, a gift of spiritual enlightenment, whose operation is seen (*a*) in the personality of Israel's teachers, (*b*) in Israel as a community whose spiritual aspirations are given in the Psalter, and (*c*) in the work of compiling, editing, and collecting the records of revelation. (3) An acceptance of the results of modern criticism. (4) A recognition of the authority of Christ, who saw in the Old Testament a revelation of God, but who came not to teach history or science, and consequently an appeal to his authority on such points is dangerous. (5) A recognition of the authority of Christian experience which appropriates whatever in the Old Testament can edify conscience, while it passes by all that falls short of Christ's teaching.

Lecture II gives five aspects under which the Old Testament is to be studied and which are the subjects of the following lectures. In this connection the early chapters of Genesis are discussed, and the position is maintained that these chapters, mythical and poetical in char-

acter, deal, not with the substance of redemptive history, but rather with the facts of human nature which lie behind it, justifying and rendering credible the revelation of divine love displayed in man's restoration, and finding their verification ultimately in the moral experience of mankind.

Lecture III treats of the "Historical Element in the Old Testament": (1) Patriarchal period: The narratives are historical in the picture of patriarchal life, in the reality of a special manifestation of God to individuals, but they are an idealization, a method of historical writing inherent in the purpose of the Bible, and justified in the fact that the sacred writers are reading the story of human life from a divine point of view. Genesis contains those ideas of God and man, of righteousness and judgment, of responsibility and moral government, of failure and hope, which are presupposed through the rest of the Old Testament, and which prepare the way for the mission of Christ. (2) The Mosaic period: The exodus is historically the starting-point of a higher religion with a new conception of God, and the germ of the subsequently developed theocracy. "The significance of the Pentateuch for Christians lies in the fact that the fundamental conceptions which pervade each Testament are the same: the redemptive action of Almighty God; the separation from an evil world of a people brought by grace into a covenant relation with its divine king and consecrated to his service; the foundation of a kingdom of God upon earth; the setting up of his tabernacle with men, and the building of a city which bears the title, *The Lord is there.*" (3) The historical books: Their main importance is their "prophetic" character exhibiting Jehovah's redemptive grace, Israel's failures to keep the obligations of her election, and the divine method of deliverance.

Lecture IV has for its subject "The Progressive Self-Revelation of God." The Old Testament exhibits not merely an inevitable evolution of human thought, but a real progressive self-manifestation of God, seen in the sphere of worship, of ethical ideas, and in the Old Testament names of God.

Lecture V, on the "Ancient Covenant and its Worship," discusses the idea and history of the covenant, its requirement seen in the decalogue, its outward embodiment in the tabernacle and sacrifices, and their symbolical and typical significance revealed in the New Testament. It is held to be immaterial whether the traditional (Old Testament) view of the covenant relation is correct, or that this relation between Jehovah and Israel was first conceived in the prophetic period. A Chris-

tian apologist can afford to admit that the elaborate description of the tabernacle is a product of religious idealism resting upon a historical basis, but colored by reminiscences or traditions of the temple of Solomon.

The remaining three lectures have for their topics, "Prophecy and the Messianic Hope" (treated in the usual manner), "Personal Religion in the Old Testament" (the religious teachings of the Hagiographa: the idea of a future life, of a personal providence, and a sense of the fruitfulness of suffering), and the "Old Testament and Christianity." In this last the interesting fact is noticed that modern criticism, by destroying in many instances the historic worth of the Old Testament, leads to a recognition of the conclusion, obtained subjectively and so much abused by the church fathers, of the so-called "mystical" sense in Scripture, "the conveyance of spiritual truths under the appearance of history" (Origen). "Our duty is to examine what eternal truths are intimated therein" (Augustine).

The scope of these lectures is thus nothing much less than the entire field of Old Testament theology. With the positions of the writer as a whole we are in hearty sympathy, and we know of no better work to place in the hands of those that are fearful of the results of modern Old Testament criticism. While willing to admit in argument the conclusions of extreme criticism, the writer himself is inclined to moderate and mediating positions. To some these lectures will be open to the charge of vacillation and a failure to give a rigorous construction of Old Testament theology. But the view that Old Testament doctrine was rigorously developed in a straight line, which finds so much favor with certain scholars, may not be as near the truth as that which, with a constant onward progress, sees likewise an ebb and flow. In one point, however, we dissent from the author. In treating of the tabernacle he is inclined to see a permanent symbolic significance in the different parts of the structure, and he quotes with approval a writer who finds a hidden mystery in everything connected with the tabernacle—with, for example, each color and measurement. There is, also, to our mind, a failure to set forth clearly that the relation of God to Israel, given in the Old Testament, mirrors the relation of God to all mankind. But we cannot commend too highly the deep spirit of devotion, evangelical religion, and noble catholicity which mark these lectures as a whole. They are genuine, spiritual sermons. The writer also is no narrow churchman. In his concluding paragraph he well says: "If the church of God be anything, if human reason

and conscience be anything, if the Holy Ghost be a living power in the life of redeemed humanity, we must not overlook nor underestimate sources of divine knowledge other than Scripture which God has placed within our reach. The church and the Bible certainly coexist in the world as two great sources of authority, mutually corroborative of each other and, to some extent, mutually corrective of each other. Both of them have a share in leading to the knowledge of God in which consists eternal life, but the mistake is not uncommonly made of overlooking the true function of either one or the other. By the teaching of the New Testament we are encouraged to put ourselves under the guidance of the church, so far as it extends, looking to it for the form or outline of sound words which it supplies to us in the creed. To Scripture, on the other hand, the church bids us look as filling in and giving substance to the outline of faith which we have already received in the creed. But within and beyond the Bible and the church there is a guide of whom we in practice think too little. We ought to trust to that *unction from the Holy One* which rests on Christians, unveiling to us as we are able to hear it the inexhaustible significance of our holy faith, and illuminating for us the Scriptures which enshrine it."

EDWARD LEWIS CURTIS.

YALE UNIVERSITY.

DIE GESCHICHTE DES PROPHETEN JONA. Nach einer karschunischen Handschrift der königl. Bibliothek zu Berlin. Ein Beitrag zur Jona-Exegese. Von DR. BENEDICT WOLF. Berlin: Poppelauer, 1897. Pp. 54+xiv. M. 2.

THE pamphlet of Dr. Wolf is of very modest dimensions, but by no means insignificant. The curious Carshuni setting of "Jonah," which is reproduced and discussed, is found in two codices in the Sachau collection of Syriac manuscripts in the Royal Library of Berlin. They were both written in Mosul, and are both modern, the one bearing the date 1699, the other 1824. Although they differ in several respects, they probably represent a common original. The former is the text of this edition, readings from the other finding place in footnotes. The date and authorship are quite unknown, but it is very cautiously suggested that the writer may possibly have been one Ananjesus, who lived in Mosul about 690 A. D., and composed a number of homilies.

The story, as retold in this Syro-Arabic text, runs briefly as follows :